252 wild grapes; green Digger pine nuts; seeds of
262 wild heliotrope, which "smell like piñons, taste like hot peppers"; leaves, stems of salt grass, which was eaten plain or rolled in palm of hand with clover, Cotyledon laxa, or Ellisea membranacea; leaves of Coreopsis, wild onion, and fiddle-necks; leaves and heads of wild garlic; tender leaves, stalks of clovers. Some greens, etc., gathered in quantity by women, brought home and fed to family raw; these included gooseberries, tule roots, clover species, young tender stalks of red thistle, which were gathered before plant blossomed, and mariposa lily, yambal bulbs; latter peeled and eaten raw.

252 Manzanita berries crushed with rotary motion
262 on grinding slab or in mortar, made into drink
272 as fully described by Gifford (Gifford, 1932 b, 22, pls. 4b, 5). Dried whole boxthorn berries pounded in pit mortar, treated in similar fashion. Entire plant of Indian tea and Monardella candicans, either dried or fresh, boiled for short time in water, decoction drunk; sugar now added to tea from Monardella. Salt grass put in pot, covered with water; when saline crystals had dissolved in water, grass removed and decoction drunk. Mint, which grows around springs near houses, also used occasionally for nonmedicinal
● [273] tea. Fermented or intoxicating beverages formerly unknown.

222 Manufactured foods and gum.- Honey dew, which
262 is produced in summer by aphids on stalks, leaves
263 of cane (paha·bil), Phragmites communis Trin., utilized as sweet (ha·bišt). Canes cut in July,
258 August, spread out in hot sun to dry; then heaped on bearskin, "because bearskins are good and thick for beating," and flayed vigorously with hardwood stick beaters. Beating caused saccharine crystals on canes to adhere to bearskin; these crystals scraped off skin, winnowed on flat tray, put into small cooking basket, and made into stiff dough with cold water. Doughy mass removed from basket with hands, spread on twined tule tray (fig. 8a); end of tray folded over wet sweets, and tray put away for 6-7 days to allow sugary substance to dry. When dry, lumps of sweet broken off the hard brown loaf with rock and eaten dry with chia gruel. Presence of excess of carbohydrate which aphids derive from cane and are unable to assimilate, leaving it on cane as
[824] honey dew, SM accounted for as follows: "The little bugs (tohawal, generic term for insects) make the sugar on the cane, like bees, and then they fly away. They do this in summertime, about in July; they leave a sticky stuff on the cane; this dries when the cane is cut, then is beaten off by pounding the cane. The bugs aren't on the cane when it's pounded. It isn't the juice in-
171 side the cane the bugs get out." Use of honey dew as sweet also noted for Surprise Valley Paiute (Kelly, 103), Owens Valley Paiute (Steward, 1933, 245), Yavapai and Papago (Gifford, correspondence). Owens Valley Paiute, like Tübatulabal,

159 much. An Indian agent had come, Anderson; he used
636 to live at Tule River reservation. All the Indians had gotten land; Steban and everybody (in 1893). The Indian agent gave my father and mother land at Canebrake. My parents went to Canebrake to live and Pete and I moved up there with them.

159 There was a witch at Canebrake and she made
754 me sick all the time, like I am now. My husband and my mother took me to a doctor at Paiute; he was a good Indian doctor. He said, "Don't you live up there at Canebrake any more; you stay some other place." So we all moved down to yïtiyamup; Steban and his wife owned yïtiyamup by that time.

159 Steban's mother was living with Steban and
578 his wife up there. I used to quarrel with my
606 mother-in-law; she was mean, that woman. My sister-in-law was a nice woman and for her sake sometimes I wouldn't say anything to our mother-in-law. Sometimes my mother-in-law would scold me and then cry afterward; she would feel bad about it, I suppose.

159 Sometimes they made fiestas there at Steban's.
525 They played handgames all night; everybody stayed
578 up all night. Two doctors were over there at a fiesta once; one, Old Bill Chico, got drunk and
[273] got mad at an old woman. "I'm going to kill all the people," he said, and one woman came and hit him over the ear. They had built a fire in the middle between 3 houses that were there, on some level ground. When Bill Viejo was hit he went over to his wife by the fire; his wife told him to keep still and not to talk like that.

159 My husband used to get drunk sometimes. He be-
273 gan going with a woman up at Onyx when he was
837 drunk; he brought that woman home with him to our house at yïtiyamup. I left there then and went back to my parents' home. They were living at u·u·pu·lap then. Pete took that woman to yïtiyamup with him, but his mother didn't like her because she drank too much and went around with many men. That woman stayed a long time at the rancheria and Pete went to work cattle at Kelso valley. Pete was mean when he was drunk; I guess he was jealous; that's why that woman left him and went to Tule River reservation. She married over there and died there.

159 I didn't go back to Pete for a yr.; I didn't
797 want him any more. Then a priest came traveling around here; first he went down to the Jesus ranch (no. 13, fig. 11), then up to Onyx. He talked to us; he prayed and we did, too; we prayed in Spanish. All the Indians went there where he was; I went; my parents didn't go. We all prayed and sang loudly; every day for a week he talked to us. I was baptized that time.

159 That priest said Pete and I had to be married.
582 "You'd better get your man back; if you don't you aren't going to live any longer," he told me. The priest had a ramada made, up at Onyx, and told everybody to come there for a week; he told everybody to pray there, morning and afternoon.

159 591 go to Poso Flat any more for acorns then; it was too far; no one goes over there now for acorns from here. We'd just gather about half a sackful right near home. Those acorns that grow up at [252] Steban's aren't much good; they are too bitter. You have to work with them a long time to get them sweet. The acorns down by Isabella are all right; they're pretty sweet. But the best ones come from Poso Flat; you don't have to work with them hardly at all to get them sweet.

159 574 438 Sometimes I'd go down to see Petra Miranda at the Jesus ranch; we'd go in the morning and return in the afternoon, about 3 o'clock. We'd just talk together, Petra and I; we'd tell each other what we had been doing all the time. I'd gather seeds, too; we bought flour instead of using acorn meal, but the children all liked chia and ku·l and pacist gruel. That peddler used to come around all the time to trade baskets for clothes; I bought Legora a cape once, from him. It was pretty, with fur around it; it cost me $4 in trade.

159 763 ●273 682 One time my husband rode a bronco, all alone in a field over here, and Hawk came down when he was riding that horse and hit him on the side of his head with his wing. Six months after that my husband died; he was killed. He went over to Kernville one day; he got drunk over there with a white man. Nobody else was with them; no one saw what happened. My husband had $20 in gold in his pocket. He was shot in 3 places; somebody killed him and then took that money off him, because the pocket he had it in was cut off with a knife. Steban was cutting wood, camping with his wife down here, working for the Brown company; a white man came and told him about Pete's being killed. Then they all left that camp and came up and told me. Legora was working at Mrs. Nichols'; Estefana and another girl went up and got her, then we waited here all day. They were going to bring my husband's body over here and bury it down here, but they kept it over in Kernville all day. My son had no money to pay a man for bringing it over here in a wagon. One white man said, "Have you money?" My son said, "No." Then that white man gave my son $7. The white men at Kernville wanted to bury my husband over there at Kernville, but my son paid a man at Kernville and that man brought the body over here.

159 764 765 When they brought Pete's body back from Kernville everybody came and stayed at our place that night; they prayed for Pete. Steban prayed (in Spanish). We all cried; one person would start crying, then everybody would cry, all night long. The next morning we buried the body. I burned all Pete's clothes, then, right away; the mattresses, pillows, quilts, blankets; I didn't save anything of his. The plates I broke and threw away. He had a good rifle; I buried that well. If I hadn't done all that his ghost would have walked around inside the house, bothering us. [231] Pete had 3 horses that time; I got one and my son and daughter each got one. SM wanted to get one.

[p. 78(a)]

442. Then I lived with her six years. 443. Then that woman has meanness; she is fighting me. 444. Then from there I ran away from that woman. 539x 159

445. Then from there I found another woman. 446. I married that woman. 447. I lived with her a long time. 448. The good woman is saying nothing (mean) in the ten years I lived with her. 837

449. Then after that, "Let's go to my house," I am saying. 450. "Good," she is saying. 539x
451. We came from there. 452. Then we arrived (here). 453. Then I used to work (in) the hay when it was being cut. 454. Then from there we went to visit people at Onyx. 455. We 159
went and arrived there. 456. Then that one girl (my former wife) came out from there to 578
here when she saw us arriving. 457. Straightway, it is said, she is laughing. 458. "Hello," she is saying. 459. "And also you, hello," we are saying. 460. Then she gave me her own hand. 461. Then we came back from there in the evening. 462. Then that next day my wife scolded me. 463. "Straightway you (plural, in frigid politeness) are laughing at your own [195]
friend when you see her," she is saying, "perhaps the girl (is) your wife," she is saying. 464. Then she became angry. 465. Then, "I am wanting to go," she is saying, "to my own house." 466. "Good," I am saying when she is speaking.

467. Then I took her from there; we went on my own horse. 468. We went back (to Bishop). 469. We went far away and slept; from there also we went that next day. 470. Then also we went and slept again. 471. From there also we went again. 472. We went for five days. 473. Then we went and arrived at the house of that woman. 474. Then the next day I got ready to come back from there. 475. Then, "Don't go," that woman is saying, "I will not get angry again," she is saying. 476. Then I lived back there again.

477. Then from there after a while she became angry again. 478. She is jealous of that girl. 479. Then from there I spoke, "So you will not live well, and I will go back (to Kern River)," I am saying. 480. Then from there I went toward the store, having finished speaking. 481. Then from there I took the train; from there I came. 482. Then I came and arrived in the valley. 483. I got down there. 484. From there I came on foot. 485. Then I came and arrived at my own house, it being evening. 486. Then I lived in my own house; I lived here alone that time. 487. Then that woman wrote, "That (is) good, come back again," she is saying. 488. Then I spoke to my own father, "I took the writing of that woman," I am saying, "and she is calling me," I am saying to my own father. 489. "This (is) good, you go and see her in future." 490. Then from there I went on horseback; I went five days. 491. Then I went and arrived. 492. Straightway my wife is laughing when she sees me. 493. Then I lived there; I lived there a long time.

494. Then from there I came toward my own house. 495. "Let me go see my own father 539x
after a while," I am saying; "later on I will come back." 496. Then, "Good," she is saying. 159
497. From there I came. 498. Then I arrived here. 499. Right away, when arriving, I got a job. 500. Then I worked all summer and also one winter.

501. Then the woman wrote there, "You come in future," she is saying, "right away." 502. Then I went right away. 503. Then I went and arrived. 504. I lived there. 505. Then from there we went toward Bishop. 506. Then we were called there. 507. "That one, your younger sister, is sick," they are saying to my wife. 508. Then we went there to her house. [845
509. Then she gave birth already. 510. Then she got sick; her blood got hard inside; that 768]
killed her. 511. Then they gave the little baby, Mickey, to my wife. 512. We raised that [592]
(baby). 513. Then he grew up well. 514. Then he is wandering along with me all the time.
515. Then my wife is angry all the time.

516. Then from there I went to one Mexican; he is selling drinks. 517. Then I bought one 539x
bottle. 518. Then I drank that once; I drank pretty soon. 519. From there I went. 520. 159
Then I got lost with that drink; I did not know anything. 521. I turned over there. 522. [273]
Then the machine pinned me underneath. 523. It split my head open. 524. Then I became
unconscious there. 525. Then three men came and arrived there. 526. Then they put up that machine. 527. Then they pulled me out. 528. Then they brought me toward Bishop, to the doctor there, and I am not knowing anything about it. 529. Then, it is said, many